The Bombay Guardian.

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WEEKLY REVIEW.

—THE *Overland Mail* says—"We are glad to hear on the best authority that the idea of fixing the day of departure of the mails from Bombay for Sunday has been definitely abandoned by the Postal authorities."

—IT is stated that Lord Radstock intends to re-visit India during the ensuing cold season. Lord Radstock is one of the very few men who are peers by grace as well as by birth. There are many living monuments in India of his former visit, in the persons of consecrated Christian men and women who were converted by his instrumentality. May the coming visit be equally blessed.

—A NEW secular weekly paper is announced to be published at Calcutta. It is to specially represent Anglo-Indian interests. The moral level of the constituency to which it will devote itself is correctly gauged by the choice of Sunday as its day of publication. The *Indian Witness* remarks in regard to it—

As long as we call ourselves a Christian nation and profess to have given India a Christian Government, nothing but damage can accrue from the ostentatious transgression of Christian precepts. It may be alleged that the well-known gentlemen whose names are associated with the new enterprize, make no profession of religion. Nevertheless they ought to respect the sentiment which continues to this day so distinctive a feature of English public opinion. No good can come of wantonly trampling on feelings which are ingrained in the domestic, social and even the public life of the English nation. The temptation to catch idle people who want something to read on Sunday, is entirely delusive; for the circulation of the paper will be largely outside of Calcutta, in places which must be reached through the post office one or more days after publication. These remarks have the greater pertinence, inasmuch as the newspaper is to be a special exponent of Anglo-Indian interests. What will the Natives think of an organ which antagonizes them from a professedly Christian standpoint, and yet violates in every number what every chaplain, minister and missionary in the country will tell them is a cardinal doctrine of Christianity?

—A SHORT time ago some little sensation was caused by the *expose* of the contents of a book used in the education of the girls of India. A writer in the *Epiphany* now calls attention to a text book in use in the examinations for the Calcutta University. He says:—"The text-book in Tamil Prose for the Entrance Examination of 1891 of the Calcutta University is *Panchatantra*, Parts i, ii and iii. It is a book intended by means of stories or fables, to teach how to get on in life—but many of the stories hinge upon such successful trickery as the fox's daily conduct is supposed to illustrate, gaining advantages by cunning over dull honesty. The general impression made upon the youthful mind by the reading of the *Panchatantra* is that honesty is *not* the best policy. As its name implies, it is divided into five parts; the first teaches how to get on by dissolving friendships and setting your enemies by the ears; the second teaches how to get on by contracting friendships; the third teaches how to conquer an enemy by affecting friendship when none can be felt. These three are the parts apparently selected by the Calcutta University, for 1891, as published in last *Gazette of Calcutta and of India*. Expurgated editions of the book have been published. We are not informed that the Calcutta University Examiner will use only the expurgated editions. But as to the real effect on the student it does not matter very much, for, as Bishop Caldwell says, 'the book is so saturated throughout with a tricky morality that any effectual purgation or revision of it appears to me well-nigh impossible.' The morality of India is not very high at the best, but this book tends, we are assured, '*to lower* rather than to raise the tone of morality prevalent in the country.'"

—PASTOR HAEGERT, of the Bethel Santhal Mission, has been visiting Bombay during the past fortnight. He reports the baptism of fifteen persons during the past three months. Altogether there are about 500 converts in the district covered by the Bethel Santhal Mission. Bethel, the largest station, has been established fourteen years. Bethlehem and Bethany are later growths. Mr. Haegert preaches at Bethel on Sabbath mornings to a thousand people who come regularly from the villages round, within a radius of five miles, and many come greater distances. Medical work is a very important part of the Mission, thousands of patients being treated annually among the surrounding heathen. A lady in London having offered to give as many portions of the Scriptures as Pastor Haegert could place in circulation, he tried various methods of disposing of them, but has found that by far the best plan is to visit the Melas, put up a stall, and give to all comers who can prove their eligibility by reading a few verses. In this way he and his helpers have disposed of ten ox-carts full in six years. The country for fifty miles round has thus been literally sown with Bible truth. Mr. Haegert is prayerfully expecting a large break, when thousands of those who have a head knowledge of salvation will come out to be wholly the Lord's.

—PROFESSOR Lindsay of the Free Church of Scotland, who has been in the East for a year on deputation duty, was expected in London about the middle of October. The *Free Church of Scotland Monthly* says his visit was very useful in settling difficult questions of property and tenure as well as in strengthening the hands of missionaries wherever he went. He intended to spend a week at Shaikh Othman on his way home.

—PEOPLE do not always die when they are expected to do so. "Some years ago," writes Mr. Spurgeon, "my death was reported, and a kind friend improved the occasion with a funeral address, which turned out to be rather premature. Now the papers announce that I am about to retire from my post, and one of them even proceeds to arrange for my early death and distribution of my worldly goods, with which it liberally endows me, although, I am sorry to say, only in imagination. Now, all this is utterly untrue. I hope to work on for many years, if my life be spared, and if the present age be continued. I have had nearly eight months' continuous preaching, and it is long since I have been favoured with so great a privilege. The fall of the year has come, and with it symptoms that the old enemy is lurking about—symptoms especially in the hand which is needed every hour of the day for writing. But this is nothing unusual. It is not even so bad as is generally the case; and I am writing these lines with that suffering member, in the joyful belief that I shall keep on with my preaching and other work till the time arrives for me to take the holiday which falls to me about the middle of November."

—A SUCCESSOR has been found to Pastor Thomas Spurgeon, who recently resigned his charge at Auckland, New Zealand, on account of his health. Mr. C. H. Spurgeon says in the *Sword and Trowel*—"Our much-esteemed friend, Mr. William Birch, jun., has sailed for Auckland, to take the place of Mr. Thomas Spurgeon. Mr. Birch has occupied the Free Trade Hall, Manchester, for many years, and held a vast crowd together on the Sabbath. His sermons have been printed, week by week, for nearly 900 weeks. Souls have been saved under his earnest ministry in great numbers; and were it not for pressing considerations of health, we doubt not he would continue in the same laborious and useful sphere for many years to come. As it is, he goes forth with the love and prayers of thousands, and with the bright hope and loving confidence of the man whose son he is to succeed. Mr. Birch was baptized by Mr. Spurgeon many years ago; and though he has continued in business, he has done as much in the ministry and in orphanage work as the foremost man in England, and all upon the most self-denying terms."

—THE Romish university in Washington was made possible by the gift of 300,000 dols. from a Miss Caldwell, a niece of the distinguished Presbyterian minister of Kentucky, Dr. Robert Breckinridge. She was sent by her parents to a Roman Catholic school, with the result that was to be expected. Indian parents beware. Educational advantages are dearly bought when the price paid is the extinction of the child's sense of duty and affection for its parents, entire family estrangement, and the loss of an immortal soul.

—A SERIES of racily-written holiday letters, entitled "Musings among Swiss mountains, by an Unconventional Methodist," are enlivening the pages of the *Methodist Times*. They are written by one who styles himself "an humble member of your staff—perhaps the only humble one," under which thin disguise it is not difficult to identify the editor himself. In the last of these letters he makes the following suggestion for taming ferocious M. P.'s and others :—

It would be a very good thing if all our vigorous Jingoes had an opportunity of letting off their superfluous steam by ascending the Matterhorn. I was sitting the other day, with my wife, in the delightful pine wood on the Matterhorn side of the Zmutt valley, when a procession suddenly appeared amid the trees, and passed us rapidly in Indian file. First came a swarthy Swiss guide, with a rope coiled round the knapsack on his back, and an ice axe over his shoulder, then followed three Englishmen with more guides and porters. The faces of my fellow-countrymen were positively hideous with the effects of exposure and skin-peeling. One of them in particular had achieved for himself a rich, deep mahogany colour suggestive to my simple mind of the Red Indian on the scalping war-path. When this procession had rushed past us—for they were evidently timing their descent—I fell musing, and asked myself why on earth any Englishman should torture himself in that way ? But as I mused, light dawned upon my mind, and I realised how much better it was that he should torture himself rather than somebody else. The superfluous energy of his soul must work itself off somehow, and surely it is better spent in clambering up the bare rocks of the Matterhorn than in killing Russians or imprisoning Irishmen. Would it not, indeed, be an excellent arrangement if all Members of Parliament who displayed a Jingo tendency were sent to Zermatt and trotted up and down the Matterhorn until, as the old Latin poet has it, their manners were softened and they were taught not to be ferocious ?

—AT the Sunday Observance Congress recently held in Paris a letter was read from Mr. Gladstone in which he said :—"It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working-class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. Personally, I have always endeavoured, as far as circumstances have allowed, to exercise this privilege, and now, towards the end of a laborious public career of nearly fifty-seven years, I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess. As regards the masses the question is still more important ; it is the popular question *par excellence*." The President of the French Republic, M. Carnot, held that the Sunday rest is essentially a democratic institution, a restorer of the forces spent in the week's toil and anxiety, and more needed now than ever, in consequence of the high pressure in which we live. The President of the United States expressed himself in the same sense.

—THE Church Congress held this year at Cardiff, does not seem in any particular to have been a markedly successful gathering, or to have risen above the medium in either originality or vigour. The High Church party had it almost all their own way. The sparseness of evangelical attenders is remarked upon by the *Rock*. The Bishop of Llandaff, who presided, is a pronounced High Churchman. All the evangelicals who did attend were much pained by the ritualistic performances carried on at one of the churches where an official sermon was preached. The *Rock* says : "It is sad enough that points of ritual which have been declared illegal should be practised in a parish church with impunity, but when a church where such ritual obtains is officially set apart for service, and an eminent preacher of espiscopal rank is announced in addition as an attraction to draw people thither, there is surely the strongest possible ground for complaint. Lighted candles, vestments, incense, wafer bread, the mixed chalice, the carrying of a crucifix and the 'Madonna,' in procession, ceremonial ablutions—not to lay stress upon the presence of a band in a screened compartment in the chancel, while only three persons out of a congregation of some hundreds were allowed to communicate—these are some of the features of the service at St. Mary's over which that official ægis of the Congress has been thrown. No wonder that one hears on all sides—not from Evangelicals alone, but from High Churchmen as well—expressions of the strongest indignation."

—PERHAPS the most interesting subject brought up for debate was that of "the Literature of the day, and its attitude towards Christianity," which was considered under three heads ; (a) In connection with modern Philosophical thought ; (b) Scepticism among the working classes ; (c) in the treatment of religious questions by means of the novel. The first part was taken by Professor Sir G. G. Stokes, the venerable president of the Royal Society. In the course of a very able paper he remarked that, "While maintaining, in thought as well as in word and deed, a large-hearted toleration, we must make no compromise of the fundamental articles of the faith. Christian morality commends itself to the conscience ; and there is a strong tendency nowadays on the part of sceptics to accept and admire the moral standard set before us by Christ and His apostles, while rejecting as incredible the supernatural basis on which, as we are taught by Scripture to believe, the attainment of righteousness, in this life ever imperfect, will at length be reached. It is not enough to know what is right ; we need to be enabled to do what is right. A religion in which a lofty code of morals is indeed held out before us, but in which Jesus of Nazareth is regarded as an eminent but merely human teacher among the Jews, who was ultimately put to death by crucifixion, and His asserted resurrection from the dead supposed to be either a delusion or imposture, cannot be accepted by us as constituting Christianity."

—ANOTHER good speaker on the same subject was Rev. J. M. Wilson, head-master of Clifton College. He said that the literature of to-day has the inherent defect of the culture which it expresses. It offers no substitute, and can never offer a substitute, for Christianity. It rarely recognises the struggle between sin and holiness in human nature ; it scarcely alludes to the need or the existence of external help. It places its centre in man, and not above man ; it gives little guidance ; it gives no fresh power ; it recognises self-sacrifice as a beautiful thing, perhaps even as the one condition for fruitful work ; but it gives no hope, no power, no faith out of which alone self-sacrifice springs ; it saves no souls from the dominion of evil. It ignores, as polite society ignores in its ordinary moments, that convergence of convictions which forces upon us the thought of God as our Father and our Ruler and our Judge. It cannot deal with faith in Christ and the fresh power and hope that human nature, fainting for lack of God, got from the touch of Christ the Saviour.

—UNDENIABLY the sensation of the Congress was a paper read by an actor, Mr. Edward Terry, on the subject of amusements. It is needless to say that he advanced nothing new in favour of theatre going. Major Seton Churchill read a paper on the subject of amusements, from a totally different standpoint. He spoke strongly of the way in which many games and harmless amusements are tainted by gambling. The evil has spread to football and even lawn-tennis. The *spirit* of gambling was, he thought, what ought to be attacked, as, if new games were invented to-morrow, they would be corrupted by the gambling spirit before the year was out. "Debts of honour" should be separated from the glamour which that title gave them, and the legislature appealed to, to remove all protection to debts of that kind. He hoped the day would soon come when public opinion on this subject would be changed, as it has been on the drink traffic.

—IT is well to see ourselves as others see us. Wallace J. Gladwin, writing from the United States to the *India Watchman* (November) says, alluding to the traffics in liquor and opium—"The people here are much surprised at the wholesale debauchery and destruction of the Natives of Asia which a nominally Christian Government thus carries on. One of the leading ladies of the W. C. T. U., the wife of the editor of a prominent newspaper, told me that she had never wanted to be a queen before, but having heard this lecture disclosing the terrible doings of the British, she wished she could be on Queen Victoria's throne long enough to overthrow those wicked laws."

—IT is reported that arrangements are in progress for lighting London by electricity by means of two millions of lights. Experiments in electric lighting in small sections of London have been carried on for several years past.

—THE close of the week of self-denial of the Salvation Army in London was marked by the departure of Commissioner Booth-Tucker with 20 new officers for India, among whom is Captain Ellen Pash, M. A., a graduate of Girton College, Cambridge. A large and enthusiastic meeting was held in the Congress Hall to wish them God-speed. The Indian party wore Indian costume. Commissioner Booth-Tucker is described as looking "as if his week of self-denial had commenced several years ago, and had been continued until now." Mrs. Booth-Tucker remains in England for the present to attend on her mother, who is gradually growing weaker and seems to be sinking beneath the disease from which she is suffering. In her address Mrs. Tucker touchingly referred to this.

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THE SUNDAY SCHOOL UNION ANNIVERSARY.

Sunday Meetings in Bombay.

Meetings for parents and children have been held in all the evangelical churches in Bombay in connection with the above.

Grant Road Church.

A special meeting for children was held at Grant Road Church on Sunday morning at 8-45. The Rev. J. E. Robinson spoke with much force and tact from the story of the multiplying of the widow's oil. His bright and kindly manner commanded attention while he went on to apply lessons to the daily life of the children before him. He urged that no one could say that he or she had never broken God's law, and if we had only broken one part of it we were as guilty as if we had broken the whole. If a boy were to throw a stone at one of the church windows in which there were five places for glass and was charged with having broken the window, if he should say "No, I have not broken your window, I have only broken one pane," would that be taken as an excuse? Even the youngest child could be saved. Mr. Robinson told of his own little boy in America of whose conversion he has recently heard, and of his little girl who was converted at such an early age that no one could speak of a time when she was not converted, and who has never had to be punished since she was one and a half years old. She is now a bright, earnest and consistent little Christian and a constant student of the Bible. In response to an affectionate appeal to all who were present and who had not given themselves to Jesus to do so at once, quite a number of hands were raised and the meeting closed with earnest prayer.

The Fort Methodists.

On Sunday evening Rev. J. E. Robinson spoke to the parents and children in the Fort Methodist Church. The sermon to the children came first. It was an appropriate address from the words, "Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth?" To the parents Mr. Robinson spoke from the question asked concerning John the Baptist at his birth, "What manner of child shall this be?" He dwelt on the intense importance of right home training and of the responsibilities of parents to see, not merely that their children went regularly to Sunday School, but that they were properly trained and instructed in the things of God. Speaking of the happy possibilities of the conversion of children Mr. Robinson mentioned the case of his own, three of whom were already avowedly the Lord's.

Prayer Meeting on Monday.

A well-attended prayer-meeting was held at the Y. M. C. A. Rooms, Apollo Bunder, on Monday afternoon at 5-30, at which the several topics proposed by the Sunday School Union were brought before the Lord in earnest prayer, led by Christians of different denominations from various parts of the city. After all the specified subjects had been brought forward, special prayer was offered for the Sunday school work and teachers in Bombay, and those who were present consecrated themselves anew to God for His service.

Baptist Church, Bellasis Road.

The children of the Grant Road and Byculla Sunday schools met at the Baptist Church on Tuesday afternoon whither they had marched in procession with banners. The Rev. J. M. Macdonald presided, and urged the children very earnestly not only to attend Sunday school but to receive the truths they learned there into their hearts. After the hymn "Knocking, knocking, who is there?" had been sung, Mr. Macdonald gave out another verse which was new to some present, but which he always liked to hear sung at its close. This verse was composed by a little girl of 12 years and he begged the children to sing it from their hearts—

"Enter, enter, heavenly Guest
Welcome, welcome to my breast.
I have long withstood thy knocking,
For my heart was full of sin,
But thy love has overcome me
Blessed Saviour enter in!"

The Rev. A. H. Baynes, the Secretary of the Baptist Missionary Society, who had landed only the day previously delivered a message of sympathy and love from the Sunday schools in England to those in India. The last meeting he had attended in England was a large gathering of Sunday school children, at the close of which four of the elder boys and four of the elder girls came forward and putting £5 into his hand, wished him to take it to help on the Sunday school work in India and to assure their fellow-scholars here of their love and prayers for them.

The Rev. W. Bell, M. A., also spoke and Mr. E. W. Fritchley; the Rev. C. G. Elsam and others engaged in prayer.

Fort and Colaba District Meeting.

The meeting at the St. Andrew's Kirk, at the Fort on Tuesday evening was well attended.

Rev. T. H. Greig, minister of the Church, presided. After reading 1 John iii., he spoke from the words, "See that ye love one another with pure heart fevently." Insisting that this love must exist between children and parents and teachers and children. God is waiting to bless this love. Children should love their teachers and listen for the purpose of being instructed. The finest form in which love can show itself is in prayer for each other.

Rev. G. W. Clutterbuck, then gave the children a lively address from the story of Cain and Abel. Col. Major told them some anecdotes of the benefit of Sunday School instruction, as affording comfort in face of death; and of confidence in prayer, the latter being of a little girl who asked her mother to pray to Jesus to give her a lamp chimney which she could not afford to buy. They received the money to buy it in answer to prayer. He asked the children to search the Psalms and see what they could find there about the loving kindness of God. Mr. M. T. Carroll, Hon. Secretary, impressed upon all present that they should be in their places at the united closing meeting in the Town Hall, on Saturday, the 26th, at 4 o'clock.

Hymns were sung between the speeches and the meeting was closed with prayer by Rev. J. E. Robinson.

MISS HUGHES ON HER FATHER.

"Father," said little Miss Hughes, as she trotted home at his side from St. James's Hall, London, "I think you are a very rum preacher. I can understand every word you say." The fact is, adds the proud father, when he tells the story, I am a Welshman, and must speak plain English or none at all. I speak newspaper English. "I say, Bill, come and hear Nix, he is just like Hughes, you can understand every word he says," said a navvy to his fellow. This use of great plainness of speech has had not a little to do with the drawing of such crowds to St. James's-hall, that on one recent Sunday two thousand were shut out before the service had begun.

TRUE ELOQUENCE.

The only eloquence that has value is of the Artesian kind, springing up from deep and inexhaustible wells of conviction. If a speaker's mind is gripped by a sense of certainty, and his faith in the truth of his doctrines is held tight in the vice of absolute assurance, he has the immovable fulcrum for eloquence; and if the truths thus certainly believed are such as strongly stir his feelings, he has also the lever. If he has any power of speech whatever, any culture and equipment, it is strange if he be not eloquent. "Out of the fulness of the heart the mouth speaketh."

News of the Week.

Missionary and Church Intelligence.

—A branch of the Young Men's Christian Association has just been opened at Hyderabad, Deccan; another will be formed at Igatpuri to-day (Saturday).

—At the last quarterly meeting of the Benares Missionary Conference the Rev. D. Hutton, L. M. S., read a very able paper entitled, "How to kindle the Missionary Spirit among Native Christians." As the result of the discussion which followed, the first of a series of monthly United Missionary Prayer-Meetings was held on Monday, September 16th, at the Baptist Native Preaching Hall in the city. The hall was filled, and the meeting, which was conducted in the vernacular by Mr. Hutton, was thoroughly enjoyed by both Europeans and Hindustanis. A monthly United Prayer-Meeting in English has also been arranged.

—Nathoo Lal, catechist in charge of the recently opened mission at Seoni, Malwa, writes of encouragement in the work there. Many are interested and there are some inquirers. On the arrival of six new missionaries in connection with the Friends' mission in the coming cold weather, it is hoped to establish a regular work at this place.

—As usual a number of missionaries connected with the Free Church of Scotland are returning this autumn from furlough to their foreign work, as well as fresh recruits coming out for the first time. Among these the Rev. James and Mrs. Scott have returned to Natal with their family, with the task before them of building and organising the Zulu Institution. The Rev. A. Campbell returns to Santhália, passing through Syria and Mount Lebanon on his way in order to study the silk culture with the view of developing that industry among the Santhál Christians. The Rev. Dr. William Alexander and Dr and Mrs. Revie come to Bombay, the former to resume for a time his work in the Wilson College, and the two latter to open a new medical mission at Wardha, south of Nagpore. Miss Janet Hunter, M. D., is to join Dr. Matilda MacPhail in the Women's Medical Mission at Madras. With her sail also Miss Agnes S. Falconer, who has been appointed Superintendent of the Zenana work in Madras, and two other missionary ladies.

—The Rev. Edward Riggs, of Marsovan, Western Turkey, is known in the regions where he is wont to make tours as the "Dervish" Missionary, says the *British Weekly*. Not that he is an ascetic in any sense. He simply adapts himself to the circumstances of his surroundings, and wins the hearts of the people by content, whether he has bread to eat or whether he has none, whether he has a bed to sleep in, or only a mat on the bare ground. Where the people themselves would grumble he is patient, and so they call him "Dervish."

—The Rev. W. F. Oldham, Principal of the Anglo-Chinese School in connection with the M. E. Mission at Singapore, has left for a furlough in America to recruit his health. Before his departure a large company of Chinese gentlemen assembled to present him with a parting address, in which they thanked him for his labours among them and trusted that he would be permitted to return to complete the work he had begun. This was signed by about 50 Chinese gentleman. Mr. Oldham has won the love and respect of all those among whom he has lived, his work in the school has been singularly successful.

—Dr. H. Grattan Guinness writes to the *Christian*—"We are just recommencing our new session, and have the largest number of students that has ever been within our walls. We number now some 114 in London and Derbyshire, and have so many applications that we know not what to do, and will probably be building a new college in London, as well as enlarging our premises for deaconesses."

—At a convention of missionaries held under the presidency of Mr. Reginald Radcliffe, Mr. Wilkinson of Mildmay stated that 50,000 New Testaments had been distributed throughout

Russia, where the missionaries had the protection of the police and everything seemed to be in their favour. Mr. Hudson Taylor reported that during the past year the agents of the China Inland Mission had baptised 1,000 converts.

—Dr. George E. Post, in an article on the outlook in Syria, says: "Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Everything is ripening for a grand demonstration of the power of the Holy Spirit. The Syrian Mission in 1827 had only 20 converts; to-day its Church roll exceeds 1500. The Mission in Egypt reports an addition to the membership last year of 365. The Mission press at Beirût employs forty-eight persons and during the past year has printed 1900 volumes, the total number of pages being nearly twenty-nine millions. Of these, eighteen millions were pages of Scripture. Since the press was established it has turned out a grand total of 394 million pages."

—On 5th August, says the *Free Church of Scotland Monthly*, one of the English ships of war brought into Aden several Galla slaves, rescued from a dhow which was one of two crossing the entrance of the Red Sea from Tajoura to Arabia. The second dhow managed to escape and to land its slaves and hide them in the jungle. The Rev. W. R. W. Gardner, in charge of the Keith-Falconer Mission, at once telegraphed to Dr. Lindsay in India, and took 12 boys and girls, to make up the original number of 62. So soon as Mr. Lochhead returns from sick leave to Lebanon, arrangements will be made for allotting these to donors of £5 a year and upwards who are not yet supplied.

—The African Methodist Episcopal Church, which has not a white man among its members or any organic relation with any white church organization, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sabbath-schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than 2,000,000 dollars annually for the support of church work.—*Indian Witness*.

—The convention for the deepening of spiritual life, which met for four days in St. Andrew's Hall, Glasgow, has been a great success. At all the meetings the attendance was large and the attention given to the addresses was most marked. The chief part in the proceedings was taken by gentlemen from a distance who have for years been closely identified with this movement. Prominent among these were Messrs. Haslam of London, Hopkins of Richmond, and Hudson Taylor.

—The International Convention of those engaged in Christian work in the United States and Canada is to meet October 24—30 in the first Presbyterian Church of Buffalo. Mr. and Mrs. Stebbins are to have charge of the singing. Prominent lay and clerical workers, from all over the country, have arranged to be present.

—Mr. A. H. Baynes, Secretary of the Baptist Missionary Society landed in India on Monday last by the Str. *Kaiser-i-Hind*. He expects to be absent from England for about 6 months, during which time he will visit the various stations of the Baptist mission in this country.

—Encouraged by the successful publication of the Scriptures in weekly numbers by a Milanese newspaper proprietor, the editor of an Oporto daily has asked and received the permission of the British and Foreign Bible Society to issue in a similar way their translation of the Bible in Portuguese. A secular journal in Barcelona is also following suit.

—The "Forward Movement" has begun to make itself felt in Sydney, New South Wales, the Wesleyans there having started a Mission similar to those in London, Manchester, Birmingham, &c. The new "Centenary Hall" is the headquarters, and Rev. W. G. Taylor has been appointed superintendent. The Mission programme embraces a variety of special features. Conspicuous are the open-air missions, an evangelists' home, mothers' meetings, boys' club, young men's sectional committee, gymnasium, seamen's institute, free library and reading-room, temperance missions, and district visiting on a large scale.

—Rev. E. O. Williams gives the following summary of a talk by his Chinese servant to a company of heathens:—"I used to worship idols; why do I not do it now? Because I have heard of this love of God. Foreigners came all the way from England to tell me, and we have come to tell you. We should have thought it a very great honour for a beggar to be adopted by a mandarin, but through Jesus Christ we are made God's children, who is far greater than an emperor. We think much of our emperor, but he is only a sinner, and must die. God saw that in all the kingdoms of the world there was no one who could save another, so Jesus Christ said to His Father, 'I will go and save them.'" —*Word and Work*.

—Mrs. Mahan, widow of the late Dr. Asa Mahan, has gone to Bulgaria to join Mrs. Mumford in her mission work in Philippopolis, and says that she expects to remain there the rest of her life.

—Mr. George Müller has been enabled, during the past year, to assist one hundred and thirty-eight missionaries in various parts of the world.

—The Rev. Frank J. Blewitt sends us news of further baptisms at Rajpore. On the 9th inst. a Hindu was baptised and another on the 13th. On the 19th inst. a family of six were received into the Church. All these are well-to-do and respectable persons. Mr. Blewitt asks the prayers of Christ's people for them.

—Mrs. Bishop, the lady traveller who is so well known by her maiden name of Isabella Bird, wishes to raise a practical memorial to her husband, in the form of a women's hospital in Kashmir. She has obtained from the Maharajah the grant of a piece of land on which to build a hospital of 60 beds and a dispensary, both for women.. Miss Butler, a fully-qualified doctor from the London School of Medicine for Women, a medical assistant, and a trained nurse from the Church of England Zenana Mission will take charge of the hospital and dispensary.

—Hebron, in Palestine, has a population of 12,000 inhabitants, of which about 2,000 are Jews. A Protestant Christian Mission has lately been commenced among the Jews. It is under the direction of D. C. Joseph, of Jerusalem, the superintendent of the "Evangelical Mission to Israel."

—There are 5,000 copies of the New Testament in the Turkish language sold every year from the Bible House in Constantinople, bought and read by Turks. One company of Turks met night after night to read the New Testament. They took a vote after a while as to the comparative merits of the Testament and the Koran, and decided in favour of the former. They then called in an Imam to discuss the question. He settled it by seizing the Testament in a great rage and cutting it up and burning it. The others were very much enraged at this, and said, "You have committed an unpardonable sin; you have burned the holy name of God."

—A Missionary says: "I have seen in Persia one hundred Mohammedans baptized. A Native Christian was buying something in the market a while ago, and the trader, a Mohammedan, said, 'No matter for the money, I can trust you; come in here.' He showed him a Testament and said, 'I am reading that. I have read it for months, and not only I, but others, a company of us that meet here almost every night and that believe in Jesus Christ as the Saviour of men; but we are not quite ready to come out yet.' A governor of one of the provinces of Persia takes the side of the Christians in all troubles and befriends the preachers. He told one of the Christians a short time since that though a few years ago he hated the Christians he was convinced now that they were the best friends of the country."

General News.

—It is proposed to erect a public hall at Secunderabad to commemorate Prince Albert's expected visit and to call it by his name. At Chadarghat it is proposed to perpetuate his name in water-works. The Hyderabad Government has sanctioned the expenditure of two lákhs of rupees to be lavished during the two days he is expected to spend in that Dominion.

—Messrs. Smith and Co.'s Auction Mart at Allahabad, with all the valuable property stored therein, was destroyed by fire last week. The loss is estimated at a lakh of rupees.

—Forty-seven persons, five of them Hindus and the rest Mahomedans, have been charged with being concerned in the riots at Madras.

—Mrs. Harriet Beecher Stowe lives an uneventful life at Hartford, Conn. She eats very little, confining her diet almost altogether to bread and butter and fruit. She sleeps well in the day-time, but is apt to be wakeful at night. At times she seems to have a momentary return of her old brilliancy, but as a general rule is mentally apathetic. Her tenure of life is considered remarkable by her physicians, who say she has the strongest vitality of any woman they have ever known.

—Already more than half the world's sugar is derived from European beetroot. Science, chemistry, and mechanical skill have combined to transfer the habitat of a prime necessity of life from the tropics, where only it was supposed it could be produced, into the northern latitudes. Science has shown the way to prepare the soil for it, has overcome all the mechanical problems, necessary to the extraction of sugar, made its cultivation profitable, and given employment to tens of thousands of wage-earners, and all this within the last twenty years. The future of this great industry seems, the *Manchester Courier* says, almost boundless in its possibilities.

—The recent heavy rains which fell in Madras have also been felt severely on the North-West line of the Madras Railway, where several breaches have been caused, and the telegraph posts much damaged. A small bridge between Gooty and Paterkottchen has been washed away, and there are also a number of breaches on this side of Gooty. These breaches are now undergoing repair, and many of them have been already replaced in their original condition. The passengers and mails by the Bombay train had to be transhipped. In consequence of the villages about Gooty being submerged with water, the railway authorities find great difficulty in obtaining labourers, and were contemplating despatching a special train to the scene of operations.

—The Peninsular and Oriental Company's steamer Victoria has beaten the record to Australia, delivering the London mails at Adelaide under thirty days.

—Sir Wilfrid Lawson has recovered from his recent illness. He addressed the annual meeting of the Scottish Permissive Bill and Temperance Association in the City Hall at Glasgow recently, and it is stated that he intends shortly to visit India.

—Tantia Bheel has been sentenced to death at Jubbulpore for the murder of a village patel.

—The Emperor of China, who is a young and progressive man, is very anxious to make a trip to the States. He is in constant communication with the Chinese Minister at Washington on the subject, and shows a good deal of impatience at the latter's advice. The minister has written the Emperor that there is to be an Exposition in 1892, and that he had better defer his trip until that time.

—White-ribbon women are canvassing Sioux City, Iowa, for signatures protesting against the desecration of the Sabbath by opening the great Corn Palace on that day—the Ministerial Association of the city declining to take any action in the matter. Major Hilton has just closed an eight days' series of meetings there that have added over one hundred new members to the W. C. T. U., and a genuine crusade spirit is prevailing.

—"The drowned too many to be counted" sums up the fearful intelligence received *viâ*

San Francisco concerning the bursting of the Yellow River embankment in the province of Shantung. The breach in the river is over two hundred feet in length, and a swift current is sweeping through to a depth of twelve feet. Ten districts are now submerged, and it is feared that many more in the low-lying country will suffer a similar fate.—*Word and Work.*

—For years there has not been such an outbreak of murderous violence against the negroes in the Southern States, and in so many places, as the past month or two has witnessed. The *Independent* accounts for it by the progress of the negroes, and their growing assertion of their rights. In one place the lawless whites have burned a negro church; and in another coloured men travelling to the Baptist convention at Indianopolis were brutally assaulted and driven out of the car for which they had paid their passage-money.

—Some of the most influential bodies in Dublin have requested the Queen to visit Ireland next spring to inaugurate the National Museum of Science and Art which is expected to be completed about that time. The Queen however says it will be impossible for her to do so.

—The last of the bodies buried in the recent landslip in Canada has been recovered, making a total of fifty persons who perished in that catastrophe. The injured are all recovering, but some of them are maimed for life.

—Italy.—A terrible accident has occurred on the Foggia-Naples line. Two trains running in opposite directions—one from Naples, the other from Foggia—dashed into each other while running at great speed in a tunnel near Ariano. Official reports from the scene of the collision state that three persons, two of them being soldiers, were killed, and twenty-seven injured in the accident. Among the injured, four of whom were seriously hurt, were seven employés of the railway. It was raining heavily at the time of the collision. The Foggia train consisted of twenty-five carriages, the foremost of which were cattle waggons, while the rearward portion of the train contained only about forty passengers. The injured persons remained for a considerable time plunged in darkness in the middle of the tunnel before assistance arrived from Ariano. The chief officials of the railway repaired to the spot as soon as the news of the accident reached them. The signalman, who is regarded as reponsible for the collision, has been arrested. The Australian mails left Brindisi on Oct. 1, 393 sacks having been recovered from the tunnel.

—The total number of deaths registered in Bombay during the week ending Tuesday, 22nd October, 1889, was 430, being 30 less than the preceding week and 47 less than the week ending the 16th October, 1888; 22 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 18; Caste Hindus, 213; Hindu outcastes, 32; Mussulmans, 118; Parsees, 18; Jews, none; Native Christians, 7; Eurasians, 4; Europeans, 2; while the rate of mortality per 1,000 of the population was 23·05. There were 84 deaths from remittent fever, being 1 less than the last week, and 12 less than the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 67, 18, and 23 last week, against 89, 16, and 9, respectively, in the corresponding week in the last year. During the week 322 births were reported in the different districts.

—The following is the summary of the Bombay Presidency season reports for the past week:—Rain during week throughout Konkan, Deccan, and Southern Mahratta Country and in one taluka of Surat. Crops damaged by rats, locusts, and other insects in parts of Kurrachee and Upper Sind Frontier, and by excessive rain in parts of Khandeish, Nassik, Ahmednugger, Sholapore, Bijapure, Belgaum, and Kanara. Standing crops otherwise good. Harvesting of early crops, in parts of Nassik and Kanara, and sowing of late crops in parts of Ahmednugger, Satara, Bijapore and Belgaum retarded by excessive rain; elsewhere progressing.

—The inhabitants of thirty-seven villages in the district of Howrah have submitted a petition to the Lieutenant-Governor of Bengal, complaining of distress caused by the annual rising of the Damudar river.

—Among English newspapers which quote largely from the *Banner of Asia* is the *Mid-Surrey Gazette.*

—Considerable damage has been done by a fire at Sujat-road station on the R.-M. Railway. The assistant station-master suffered a loss of Rs. 900 through the destruction of his quarters. Incendiarism is suspected.

—The P. & O. S. Company's steamer *Assam*, with the outward English mails of the 11th instant, left Aden for Bombay at 4 o' clock on Tuesday, the steamer *Carthage* for Colombo and Australia at the same time.

—The P. & O. Company's s. s. *Peninsular* (extra) left Aden on the night of the 22nd instant. She may be expected to arrive at Bombay abont 8 a. m. on Sunday, the 27th instant.

—The rate of exchange is now quoted at 1s. 4½d.

Telegraphic News.

Berlin, October 17th : The Emperor and Empress of Germany have started to pay a visit to King Humbert at Mowza, and from there they go to Athens.—The Czar and Czarina have left Dantzig for St. Petersburg, and will travel overland.

Athens, 17th : It is reported here that a portion of the troops under Chakir Pasha's command have revolted, and that Chakir has summoned all the Turkish troops to Canea from the districts.

New York, 17th : The Conference of Maritime States which is being held at Washington is discussing marine signals and the load line of ships.

Berlin, 19th : Count Kalnoky, the Austrian Minister for Foreign Affairs, and Signor Crispi, the Italian Foreign Minister, will pay a visit to Prince Bismarck shortly, the former at the end of October. The Princess Sophie of Prussia, the bride-elect of the Duke of Sparta, accompanied by her mother and sisters, started for Athens to-day. The Princess received a most enthusiastic farewell ovation from the Berliners.

London, 19th : The total number of lives lost in the Mossfield Colliery explosion is quite seventy-five. The foul gas has prevented any further search being made for the bodies.

Lisbon, 19th : The king of Portugal is dead, and the Duke of Braganza has been proclaimed Carlos the First, king of Portugal.

Zanzibar, 20th : The Sultan of Zanzibar is sending a representative to the Anti-Slavery Conference at Brussels.

Berlin, 20th : A young man, named Klaiber, fired at the heir to the throne of Wurtemberg as he was driving to Church at Ludwigsburg, but the shot missed its mark.

London, 21st : A large meeting of railway servants was held yesterday at Battersea. Before the meeting broke up, a general Railway Union was started with the object of procuring shorter working hours and better pay.—The Duke of Edinburgh is going to Lisbon to represent the English Royal Family at the funeral of the late King of Portugal.—The Shah of Persia has arrived at Teheran.

St. Petersburg, 21st : The Russian Financial Statement shows a surplus of 34,171,000 roubles.

Berlin, 22nd : The Royal Speech at the opening of the Reichstag to-day hopes that the prospects of peace are stronger owing to the personal relations that the Emperor William has cultivated with neighbouring sovereigns, and which justify the belief that peace will be maintained next year.

London, 23rd : Mr. Bradlaugh is suffering from congestion of the lungs. Very little hope of his recovery is entertained.

Tokio, 23rd : Count Okuma Sigenobu, the Japanese Foreign Minister, whose assassination was lately attempted has had his leg amputated, the wound he received having proved more serious than was at first supposed. He is however progressing favourably.

Zanzibar, 23rd : Captain Wissmann has received reliable news that Emin Pacha, Stanley, and Casati, together with six Englishmen, will reach Mpwapwa at the end of November.

London, 24th : One thousand dock labourers have struck work at Bristol for an increase of wages. The movement is spreading to other industries.

THE LORD EXALTED AMONG THE HEATHEN.

In his recent book of travel in Africa, Mr. F. S. Arnot relates the following striking instance of the manifestation of the power of God in the midst of the heathen. Shoshong is the capital of the Bamangwato, whose country lies north-west of the Transvaal Republic. It was here that a German Missionary Society began work some sixty years ago. They, however, left the field to the London Missionary Society.

During the time of Mr. Mackenzie's stay at Shoshong, Sekhomé, the father of the present chief, was in power. The Christian church of that place was greatly enlarged, and Kama the chief's son, was converted. He suffered much persecution at the hands of his father, and after an attempt had been made upon his life, he fled to the Botlete river, with many other converts from the Bamangwato tribe. Owing to the unhealthy nature of the country, many of the men died, and Kama was compelled to return again to the neighbourhood of Shoshong, where he sought permission for himself, and those with him to return. Sekhome, unwisely resented these friendly overtures, and sent Kamané, his second son to attack Kama, the rightful heir. After a sharp conflict Sekhomé and Kamanè fled, leaving Kama in possession. Kamané has since made friends with his brother but the old father preferred to remain in a distant village.

Much spiritual blessing has accompanied the work of the missionary at Shoshong, and the native converts have carried the gospel to tribes and villages far and near.

A bright testimony

to the power of prayer was witnessed here. Some time after Kama became chief there was a terrible year of drought, threatening the loss of all the crops. The enemies of Christ sneered at the helplessness of the Christians, and wondered what they would do without rain doctors—important persons in Africa. As the knowledge of God had increased they had been discarded. Kama now appointed a day of prayer to God, and all his people were invited to be present. They also sent messengers to the village of the Makalaka close by, calling them to come to this all-day prayer-meeting. The Makalaka heathen retorted that they were not going to turn away their own rain doctors, and refused to come.

The Christians spent the day in humiliation and prayer, and towards evening heavy clouds arose, and a prolonged drenching shower of rain passed over the town. The gardens of the Shoshong Christians lay alongside those of the Makalaka in a plain in the front of the town, and in the morning it was found that all the fields belonging to the Shoshong were well soaked with water, but those of the Makalaka were as day and parched as on the day before. The news of this wonderful answer to prayer spread far and near, and many came to see and hear for themselves.

FORWARD IN THE STRENGTH OF THE LORD!

Christian man, keep at your work. Gashmu will lie; Sanballat will hinder; Demas will forsake; Alexander the coppersmith will do what evil he can; and men whose craft is in danger will cry, "Great is Diana of Ephesus;" but do you keep steadily at your work. Build the walls of Jerusalem. Work the work of God. Preach the Gospel of the Kingdom, and when the devil and all his lies and liars are cast into the lake of fire, and the Master speaks in your ear the welcome word "Well done," you will have no more trouble with the devil's side issues, and will have no occasion to defend your character, prove your honesty, or demonstrate your orthodoxy.—*Boston Christian.*

It is always safe to do right, and it is always unsafe to do wrong.

WHAT TROUBLED HIM.

By An Irishman.

As Jerry and I were coming home from work the other night, I seen that he was very down in himself, and never a word out of him, nor a bit of a song, nor any divarsion in life, and says I to him, "What's come over you at all; is it the rent that's troubling you?" "No," says he, "the pig will pay the half-year that's due, and I'm clear up to last March." "Are any of the childer sick?" says I. "No," says he; "thanks be to God they're all hearty." "Well," says I, "what is it ails you? for I see plain that something is troubling you." "Well," says he, "I won't deny it to a friend like you; I'm greatly troubled in mind since I got the Bible, for," says he, "I can't get that verse out of my head, '*What shall it profit a man if he gain the whole world and suffer the loss of his soul?*'"

"Well," says I, "if it's the Bible is troubling you, can't you give it back to the Reader, and have done with it?" "'Twould be no use," says he, "for I couldn't get it out of my mind, and besides," says he, "though it's troubling me, still I know that it's for my good 'tis doing it, and," says he, "it reminds me of what happened the year of the great fever. I was standing at the door one day as Doctor Hennessy was passing, and, says he, 'Jerry, get that dung away from your door or you'll bring the fever into your house,' but I only laughed at him, so the next day he told me the same thing, but I kept never minding, but he kept on warning me until I got fairly vexed about it, and at last I answered him quite short, and told him to mind his own business, so after that he said no more, but signs on, the fever came into the house, and stretched myself on the bed for three weeks, and carried off two of the childer, and then I saw, when 'twas too late, that though the Doctor vexed and troubled me, 'twas for my good; and," says he, "Dan, I'm thinking it's just the same with the Bible; it's vexing and troubling me, but I know that 'tis for my good, so I can't put it away from me." "And," says I, "what part of it is troubling you?" "Well," says he, "every part, for I can't open it but I find something to trouble me. I find in it that all the holy water in Ireland can't blot out my sins, for there's nothing but the blood of Christ that can do it; and it troubles me to find in it that all the prayers I've been offering for years to the holy saints won't do me a bit of good, because there's but 'one Mediator between God and men, the man Christ Jesus,' and it's troubling me to find in it that the Virgin, though a holy and blessed woman, can't put in a good word for me, for it speaks of no advocate but *one*, 'Jesus Christ the just.' These are the things that's troubling me, for I see that the Bible is against us, but how could I ever give up *the religion that I have been taught since I was the size of a sod of turf*?"

"Take my advice," says I, "and put away the book entirely." "I can't," says he, "for I know that it means well by me; but I won't deny that it troubles me greatly, not being able to find a bit of our religion in it, high or low." "There it is," says I, "isn't that the very thing Father John told us? Sure," says I, "how could an ignorant man like you find it?" "'Tisn't the ignorance," says he, "that keeps me from finding it, for," says he, "I can find the Protestant religion in it, and sure I wouldn't find that any more than the other if 'twas the ignorance that ailed me; and," says he, "if our religion was in it I'd be sure to find it." "But," says I, "have you searched well?" "I have," says he, "and since the argument the Reader had with Andy Kelly about Purgatory, I've been looking all through the Bible to find it, but the more I look for texts *for* it, the more I find texts *against* it. But," says he, "I'm thinking that I can't find Purgatory in the Bible for the very reason that Billy Jones couldn't find about the war in the newspaper." "How was that?" says I. "Why," says he, "I was going along the road with the master, and who did we meet but Billy, with a big newspaper in his hand. 'What are you reading?' says the master. 'Troth then, your honour,' says Billy, 'it's looking for the war I am.' 'And haven't you found it?' says the master. 'Never a word about it,' says he. 'It ought to be there,' says the master, 'but have you read it all?' 'Every word,' says Billy, 'for I'm this two hours at it.' So with that the master looks at it, and says he, 'No wonder for you not to find it.' 'Why so?' says Billy. '*Because 'tisn't in it*,' says he, 'for that's an old paper of five years ago, and when that was written there was no war at all,' and," says Jerry, "I'm thinking that's the very reason I can't find Purgatory in the Bible, *because it isn't in it*, and I'm thinking there wasn't any Purgatory at all when the Bible was written."

UNSEEN PROTECTION.

A lady was awakened one morning by a strange noise as of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, and trying to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it were miles away from the sparrow. It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee."

AN ARMY REPULSED BY PRAYER.

An account of the remarkable deliverance of a peaceable town is given in the interesting "Memorials of John Venning," by T. S. Henderson. Mr. Venning spent a large portion of his life in St. Petersburg, and was in high estimation with the pious and benevolent of that city for his untiring and disinterested philanthropy. Having mentioned that a German missionary from Basle, Mr. Saltet, had arrived at St Petersburg on his way to Persia, and that he had often engaged him to preach to the German prisoners, Mr. Venning adds: "After some month's stay in St. Petersburg, Mr. Saltet proceeded to his destination at Shushi, a Persian town ceded to Russia, and there he was richly blessed in gathering a little church of converts. One morning, I think in 1826, the town was struck with dismay on perceiving the hills covered with a body of Persian cavalry, ten thousand in number, under the command of Abbas Mirza, who had thus invaded the country without provocation, in a time of peace, when the Russians were unprepared to meet such a force. A herald was sent by the Persian Prince, using menaces like those of Rabshakeh, bidding the heretics open their gates, and adding, 'See if your King Jesus can help you, whom we defy!' The few troops in the town were called to arms; all was confusion and dismay. Saltet called his little Christian band together and said, 'Let us go into our house of prayer, and there lay the Persian's blasphemies before Hezekiah's God.' They went into the sanctuary, and laid the words and menaces of the Persian herald before their 'King Jesus,' and continued in prayer to Him who is a very present help in trouble. Towards the close of the afternoon, the Persians thought they heard the approach of a Russian army (which was not the case), and they decamped; not a Persian was to be seen. Mr. Saltet wrote me a long account of this, with many other details of the goodness of God in their sore distress."

FAITHFUL DEALING.

(From "India Watchman" for November.)

The Editor of the *Times of India* is ludicrously indignant at an article in the *Railway Signal*, in which a Christian worker dares to express doubt as to whether a certain person who had met with a sudden death, had ever accepted the Gospel message, which had again and again been urged upon him. He even goes so far as to pray for legislation on the subject, that such effrontery may not go unpunished. One would think, however that he might restrain his outraged feelings after all he has been saying about the late Archbishop Porter, concerning whose state the whole Catholic community have most significantly expressed their views by saying mass and praying for the repose of his soul—and this to continue we know not how long.

It is certainly a matter of very great regret that the body of every one who dies cannot be committed to the earth *in sure and certain hope of the resurrection to eternal life*, and that every funeral sermon cannot laud the deceased to the skies; but there is a very simple remedy for this, and the difficulty can be entirely obviated by each one seeking the Lord while He may be found, calling upon Him while He is near, and not trusting to priest, one's own righteousness, morality or charity, or even to having become a "martyr to duty." Let the irate editor and all others take warning in time, so that there may be no ground for doubt in their case.

As for the penalty to be meted out to such offenders, we suggest that it be left to the Great Judge, Who judgeth a righteous judgment, Who dealeth faithfully Himself, and reserves His direst punishment for those pastors and professed followers of His who fail to do so.

"IF THINE ENEMY HUNGER, FEED HIM."

An Australian colonist who once walked ninety miles through a half-cleared country, to obtain a Bible, was sitting one afternoon in his hut reading, when suddenly a figure in the doorway threw its shadow across the floor. On lifting his eyes he saw a powerful-looking man standing in front of him. At the first glance he felt sure he was a bushranger, one of those misguided men who used to infest penal colonies—convicts escaped from justice, and living by the plunder of the industrious settlers. Pity moved the Christian colonist at once to bid him enter and sit down, and to place food before him. He took a seat with the air of one who is ashamed of himself, and ate for some time. When he had done, he rose to go, but before he had reached the door, said he could not feel easy without confessing that he had come on purpose to rob the hut, and that he had firearms behind a tree close at hand. He said also that the kindness with which he had been treated had so affected him that he not only could not take anything away, but felt inclined to give up his violent mode of life altogether; and, pointing out the tree where the arms were, told the colonist he had better take them and do what he thought best with them. His host gave him such advice as he thought suitable, together with as much victuals as he could spare.

THE MAN WHO PRAYS FOR HIS NEIGHBOURS.

The head of a Christian household who was in the habit of praying at family worship, for the community in which he lived, called forth this tribute from an irreligious neighbour: "I don't believe in religion myself, but I should hate to have that man leave off praying for the neighbourhood, and I know his example is worth more to my children than my own." Don't neglect the family altar.

Communion in suffering helps to work compassion toward them that do suffer.

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON V.

Sunday, November 3rd. II Samuel XV. 1-12

SUBJECT :—David's rebellious son.

Golden Text.—Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus xx. 12.

Absalom was the son of David by one of his heathen wives, Maacah, the daughter of Talmai, king of Geshur, one of the ancient Canaanitish nations, with whom God had expressly commanded the Israelites not to intermarry. (Deut. vii. 3). Almost all of the troubles of David's later life arose from his transgressions of the law of God in connection with his numerous and unlawful wives, and of the complications that arose from his mixed families. " In the beginning it was not so," for in the beginning God created one wife for Adam as a pattern of what should be. And that God intended this for a pattern to continue, is evident from the fact that all down the ages men and women have been born into the world in equal numbers. " For the hardness of their hearts," God seems to have permitted the polygamous state of things, which existed in David's time, but the natural consequence of sin is sorrow and trouble, and this David reaped in undutiful, quarrelsome and adulterous children.

Absalom had previously sinned in slaying his elder brother, and had been obliged to flee from his father's house, and had dwelt with his heathen relatives in Geshur for three years. He was brought home from thence by the devices of Joab and permitted to dwell in Jerusalem, but not to see the face of his father, the king. But after two years he schemed to get an end put to his exile, and succeeded in obtaining his father's kiss of forgiveness.

And it came to pass after this, after Absalom was forgiven and re-instated as one of the king's sons, that he commenced his plan to wrench the kingdom from his father. First he got himself chariots and horses, and made a great outward show of royalty, to accustom the people to the sight of himself in circumstances of pomp. Then his tactics began, like those of a modern election agent, to ingratiate himself with the people, and to steal their hearts for himself, speaking slightingly to them of his father and of his father's rule. Standing by the gate in the early morning he intercepted those who had cases at court, told them that their cases were good, but insinuated that they would not be heard, and that if *he* were judge things would be different. After acting in this way until he had stolen the hearts of the men of Israel he took a fresh step in deception and wickedness. He was becoming an apt servant of Satan. The devil was leading him captive at his will, luring him on with promises of future grandeur, as he has done so many since, who find, too late, that Satan is a hard master, and that " destruction shall be to the workers of iniquity."

The seventh verse says " after forty years," but some other versions of the Bible say that it was after *four* years, (which is more likely to be correct) that Absalom came to his father with a request that he might go to Hebron to pay a vow to the Lord. Here he added the cloak of religious hypocrisy to his other sins. The king told him to go in peace. He invited to go with him two hundred of his friends, who went innocently enough, not knowing that they were victims of a conspiracy on Absalom's part. But Absalom had not been long in Hebron before his conspiracy was completed and he had taken measures to have himself proclaimed king throughout all the tribes of Israel.

How David acted in this trouble and what befel Absalom will be the subject of our next Bible Study.

" Honour thy father and thy mother that thy days may be long upon the land." This is called the first commandment with promise, and it is one which in all the history of the world has been most surely carried out. " Children obey your parents in the Lord," is the New Testament version of the same text. Absalom pretended to honour his father, all the while that he was plotting against him. Our service must be heart service, we must honour our parents in our hearts, and obey the command in the spirit, not merely in the letter.

The duty which we owe to our parents is a type of the duty which we owe to God, our heavenly father. In Absalom we have a picture of the natural heart of man, undutiful, ungrateful, deceitful, and endeavouring to depose the rightful king, and grasp all for himself. May the Lord give us all light to see this, and grace to repent and flee to Christ that our hearts may be renewed, and kept, so that we may be willing and obedient, parent-honouring and God-honouring disciples of our Lord Jesus Christ.

THE EXPERIENCES OF A HINDU CONVERT.

The following bright account of his spiritual experiences has been written by Mr. W. Raju Naidu, who was baptised a few months ago by Dr. Rudisill, of Madras :—

I write my experiences for the benefit of recent converts. I have in mind too, that class of Hindus which, though convinced in heart of the truth of the Gospel, has not the moral courage to avow its convictions and enter the Christian fold. Light has come to it ; but it prefers the darkness rather than the light, because of its dread of worldly consequences. I adjure it to be strong and to come out from among the heathen. That other class too—the newly converted—is in need of a word of advice to console and strengthen it. It may be human for men to look with longing on the past that they have left behind for ever. But the power of God that can achieve all things will, if prayed for, enable them to triumph gloriously over human failings, and fill them with that peace which the world can neither give nor take away.

I say this from my own experience. As a Hindu I was the most unhappiest of men ; now as a Christian I feel my heart light within me, and am buoyed up by the childlike trust that my outgoings and incomings are watched over by a loving personal God, whose tender mercies are over all His works. I have experienced myself that the yoke of Christ is easy and its burden light ; but if called upon to endure sufferings—be they of the body or of the spirit—my strength will be equal to my needs. I feel that now I have not to rely on human effort for my salvation. I feel more than ever convinced that no man is capable of ridding himself, by mere works, of the stain of sin. A lively faith has urged me to seek that fount open for sin and all uncleanness. The Cross of Calvary ends the struggle for me. I have only to look with the eye of faith on my bleeding Redeemer on the Cross to feel assured that that great sacrifice made once for all has brought me to perfect reconciliation with an offended God, whose exceeding great love has furnished a means of escape from the deadly consequences of sin :

Nothing in my hands I bring,
Simply to His cross I cling.

There must be something divine in a faith that brings about so wonderful a change in the human heart. The out-pouring of God's Spirit is to me no mere expression, but a consoling reality. With that Spirit lodged in the temple of my body, I feel I could dare all things. The heaviest trials will be accepted by me with as much gratitude as the bestowal of some of the choicest earthly blessings desired by mankind. I know that the Lord reigneth, and that He ordereth all things wisely.

Fortified by such convictions I can hold on my course without a single misgiving—a single dread—a moment's hesitance. As each day passes, I grow more and more thankful that I have escaped from the wrath to come, and I am now in the strait way that leadeth to eternal life. I shall never look back. I have said a final farewell to old things. All things have become new. I fix my eye steadfastly on the way before me, which I know, even if thorny and rugged, will lead me at last to a glorious home. Death which had before so many terrors for me, is now without its sting, and the grave can never boast of its victory. " For me to live is Christ and to die is gain." The world is nothing more than a temporary place of sojourn. " For here we have no abiding city."

I am but one of the many pilgrims in this vale of tears making haste to reach that new Jerusalem where no sorrow is, and the presence of God makes glad the hearts of His saints for ever. Prayer is my strong staff on which I lean for support. In moments of suffering, in moments of depression, in moments of temptation, I hasten to God and place all my troubles before Him. It is a blessed consolation this that Christianity affords, that there is a prayer-hearing and prayer-answering God, ever ready and willing to give sympathetic ear to the supplications of His people. It is a mighty power which I have felt and can, therefore, speak to with assurance. I never rise from my knees after communing without feeling a wonderful strength imparted to me. All that is needed, I must tell my Hindu brethren, is *Faith*—a childlike *Faith*—which is capable of removing mountains. This is the stumbling block of the Hindu—of the educated Hindu more especially. It cannot be enforced by mere human argument ; but I can only implore of these in the name of Christ to come and try—and then see what great things God will do for them.

Having crossed the Rubicon, I shall not rest till I see many of my brethren following my example. I cannot keep silence. My business is to say a word for Jesus. That is His command. He enjoined His disciples to preach and teach unto all nations. My text is Christ and Him crucified. I cannot in the face of His command refrain from taking the gladdening Gospel-light into the dark places of the land. Illuminated myself, I would illuminate others ; having found Christ, I would have others find Him ; having secured eternal life I cannot rest till I make others share-holders in the glorious boon. There is but one way to this. The acceptance of Jesus and a belief in the redeeming power of His Cross. There is no other way known—there is no other name given under Heaven by which men can be saved, save that of the Lord Jesus.

But I know that there is a terrible struggle in every case in which an appeal is made to the poor struggling sinner. Satan is ever on the watch. Like a roaring lion he goes about seeking whom he may devour. This enemy of human souls is as active now as he was in those remote days when, envious of the happiness of man in Paradise, he tempted him to his fall. But Christ's work must go on notwithstanding all the opposition it meets with from the sinfulness and malevolence of the evil one. We sowers of the seed go forth scattering the grains of Truth, leaving the harvest in the hands of God. Nothing can discourage us, for we have the promise of God that He will further our work. It may appear that that work progresses but slowly. There are godless men who even assert that it is at a complete standstill ; but we cannot think so, for God has promised that His work shall not cease till at the mention of His name every knee shall bow, and God is *not* a man that He should lie. Hath He not said and shall He not do it—the immutable God, the same yesterday, to-day and for ever ?

JOHN WESLEY AND LIQUOR DEALERS.

John Wesley never had the names of any liquor-men on his church records. His opinion of saloon-men was up to the most advanced thought of to-day. Hear him : " Liquor-dealers are poisoners in general ; they drive the people to hell like sheep." He was Spartan in his utterances.—*Pittsburgh Christian Advocate.*

It is a great mercy to enjoy the gospel of peace, but how much greater to enjoy the peace of the Gospel.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLAŚIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. J. M. Macdonald, Rev. J. A. Harriss. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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Notifications of changes of address should reach this office not later than Thursday morning.

SATURDAY, OCTOBER 26TH, 1889.

NOTES AND COMMENTS.

"My God shall supply all your need according to His riches in glory by Christ Jesus."

"The Lord is far from the wicked; but He heareth the prayer of the righteous."

"Give us this day our daily bread," is a prayer for the soul as well as for the body. Our Father's design toward His children is not partial, but complete. There is no want that He is not ready to meet in answer to believing prayer. "My God shall supply ALL your need." When, therefore, we hunger, let us not be slow to stretch forth our hands.

We have received a letter from a gentleman in a position of exceptional usefulness in the Lord's work, yet he says, "I grow sad because I do so little." On looking out upon the greatness of the harvest and the fewness of the labourers, every earnest Christian worker is probably tempted at some time or other by a similar feeling. When Satan sees a man being mightily used of God to frustrate and overthrow his wicked plans and actions, when he sees that he is being defeated and routed in the open field, it is one of his favourite artifices to suggest discouragement to his conquering opponent. It is a temptation to which we must not give one moment's truce. While humble that we are able to do so little, we may rejoice and be glad that we are permitted to do so much. God's view is not limited like ours; and from His throne in heaven He is beholding, perhaps, that our small actions are issuing in great results. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Another missionary worker has been translated from her post of duty to the higher ministry of heaven. The Rev. J. G. Potter, of Agra, writes to us—"Our dear sister Miss Blackwell joined the mission here only a year ago, after a long course of medical and other study. She had made good progress with the language and had hoped soon to be fully engaged in the work of a Medical Missionary. Her love to her Master and devotion to His work will remain with us as an inspiration for many days to come. She has been called to the service above, and we pray to be accounted worthy to follow her in God's good time. Prayer is requested for Miss Blackwell's sister, now on her way out to India. Also for her parents, to all of whom the news of her last illness and death will be sudden and unexpected." It was on the 18th inst. that Miss Blackwell was taken from earth.

Mr. Maurice Gregory contributes to the *Banner of Asia* for November, some startling facts on the disregard, by the military authorities at Lucknow, of the mandate of the House of Commons with reference to the licensing of vice. These facts are likely to excite considerable surprise among the members of that House.

The vastly important subject of the training of children, which is this week rightly receiving much attention, recalls the remarks of an American Christian newspaper upon the case of a young man who was some time since in the Missouri penitentiary. His parents at their death had left him a fortune of fifty thousand dollars. "There," says our contemporary, "is where his parents made a fatal mistake. If they had taken the precaution to invest that amount in a small dog and *shot him*, and then simply left the young man a jack-plane or a wood saw, with printed instructions how to use it; instead of being in the penitentiary, he might have gradually but surely worked his way up to a handsome competency and an honourable old age. Ever since the days of Adam and Eve, parents have made it a point to toil and struggle all their lives in order to realize a sufficient sum of money to purchase, when they are dead and gone, each of their children a first-class through ticket to perdition; and it is not much to be wondered at that so many of their sons reared in vice and idleness, as too many of them often are, have no higher ambition than to invest their inheritance in just that sort of transportation."

There is, however, a better way of lastingly benefitting children than even by starting them in life with "a jack plane or a wood saw." That better way is to follow the example of Hannah the prophetess, and dedicate them from their babyhood to the service of the Lord (1 Samuel, i. 28). God will not fail to honour such dedication by the early salvation of the child. In the Lord's service and favour, the child will then have a fortune of blessing both here and hereafter. What is to be compared to the priceless experience of "righteousness, peace, and joy in the Holy Ghost"?

No Christian parent in Bombay should forget the meeting at the Town Hall, today (Saturday) at four p. m.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN."

From the hospitable house of a friend by the sea-side at Colaba, I am overlooking the spacious bay which indents this part of the island and city of Bombay. As I look down upon the fishing boats which dot the bay, and upon fishermen attending to their nets as they are spread out upon the beach, I am reminded of another Eastern scene, when at the immediate commencement of His ministry, "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him."

He then, from the same sea-shore, called other two brethren, who, with Zebedee their father, were mending their nets, and they also "immediately left the ship and their father, and followed Him."

Thus were recruited the first members of that first band of Christian missionaries, whose trials and triumphs are recorded in the Acts of the Apostles.

"Follow Me, and I will make you fishers of men." If we look at the things of Time in the light of Eternity, we shall see that there is no position in life so transcendently important as that to which Jesus Christ called those four fishermen. The work apportioned to that position is fit for angels, and in the closing scene of which angels will one day join. For "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

Fishing for men is labouring for eternity. Looking "not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal," how small and unimportant does every other work appear by the side of this. We live in this world but three score years and ten, or four score years at the utmost. Our lives are like an almost invisible speck on the vast ocean of eternity. They will soon be gone, and with them, the lives of the multitudes around us. What comparison, therefore, is there between so-called success in life, acquisition of material wealth and worldly position, and the work of drawing our fellows from these, to give in practical action, the only possible answer to the momentous question—"What is a man profited, if he shall gain the whole world and lose his own soul?"

When the shadows of life are lengthening; when the pulse grows weak, and the next world seems almost within sight; what satisfaction will there be in the wealth which ministers not to the soul, and which we must so soon leave behind? Happy is he who in that hour is rich toward God.

"Follow Me." What did the fishermen do when the Lord called them? No hesitation; no excuses; of two we read that they "*straightway*" left their nets; and of the other two that they "*immediately*" left the ship and their father, and followed Christ. They were not idlers, they were not out of work, and looking around for some means of livelihood. They were busy at their daily avocations. Anticipating the Lord's Sermon upon the Mount, they determined, in obedience to His call, to "seek first the kingdom of God and His righteousness."

Does Christ call many of His disciples to be "fishers of men?" Yes; every one. Not all are called to leave their ordinary avocations and their homes, although many more are called to that service than obey; but it is the privilege and duty of all to be co-partners with Christ in drawing men out of the sea of sin into the net of Salvation. It needs not man's ordination to be a soul-winner; every disciple is chosen and ordained to do his Master's work (John xv.)

The obligation of any disciple to be a fisher of men does not lose in force, in emphasis, because he is not called to separate himself from the business in which he earns his daily bread by the labour of his hands or of his brain. Away with the unwarranted and pernicious notion that soul-winning is more obligatory on one class of Christians than another. Some have more opportunity than others; but the obligation rests equally on all. The nets may vary in capacity, but for anyone professing Christ to be without a net, brings him very near, if not into, the position of the virgins who had lamps, but, alas! no oil in them.

If a Christian man is not called out of business, but is called to a ministry in it, let his motto be—"My business for Jesus." If there are circumstances connected with his business or profession upon which the blessing of the Lord cannot be asked, they or it must be abandoned, or spiritual paralysis will set in. In business, as in other things, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." The man whose daily actions in business show that Christ is King in his heart, is a Gospel to his associates. There is power in this applied Christianity. The thought that spiritual life cannot be deep and bright in business, is a suggestion of the devil. It is the practice of separating religion from business that is fraught with such calamitous results to men professing godliness. God is grieved. Soul-blessing is withheld. Usefulness is hindered or brought to an end. The spiritual paralytic has neither the inclination nor the power to let down the net. The evil influence spreads from one to another. Laodicean Churches are the result. Of such there are many in India to-day, hindrances rather than helps to missionary progress, of whom the word of the Lord is true—"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth." The alternative is quick repentance.

To be successful, our fishing must be done in no conceit of our own ability, but in absolute dependence upon our Master's power. If we do not seek that, there may be a great deal of activity, but no eternal result. If we do not seek that, we may toil all night and take nothing. At every casting in of the net, let us pray.

"Follow Me, and I will make you fishers of men," rings not only down the ages from the Sea of Galilee; to-day the words are spoken from heaven to every disciple of Jesus Christ. "Cast the net on the right side of the ship, and ye shall find."

A. S. D.

Colaba, Bombay. 23, x. 1889.

HOLY BOLDNESS.

By Sir Arthur Blackwood.

Courage is one of the great secrets of success. If our great enemy can discourage us, he greatly diminishes our prospect of success. Therefore does our gracious God always seek to encourage us. And ought we not to be "very courageous"? Have we not "a Leader and Commander" who has never been defeated? Is not "the whole armour of God" provided for us, that we may be made invulnerable and consequently invincible? What a great "cloud of witnesses" we have to the faithfulness and power and love of an ever-present Saviour. Why should we be discouraged? We may well be disheartened if we look at ourselves, our resources, or our fellow Christians. We shall seems as "grasshoppers" and our foes as "giants." But Jehovah was greater than millions of giants in the days of old: and He is on our side, so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

There may be overwhelming numbers against us; but as Gideon's band of three hundred self-denying volunteers were more than a match for the hosts of Midian that were "without number," so shall it be even now. We may have tremendous difficulties, but as of old Pharaoh's host and the Red Sea were nothing before the breath of God, so they who go forward trusting in Him shall be conquerors over every difficulty. Iron gates may bar our way, and chains fetter our movements, as in the case of Peter, but gates shall open "of their own accord," and chains drop off, when God commands them so to do. "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." So doubtless argued Shammah when he stood all alone in his little garden of lentils, and the people fled from the Philistines. "But he stood in the midst of the ground and defended it; and the Lord wrought a great victory." Why should not everyone of us be like Shammah, "strong and very courageous"? We have each our little bit of ground to defend. It is part of Immanuel's land, and the enemy must by no means take possession of it.

Courage will give calmness; for courageous people are not flurried. And calmness will beget kindness; for those who are quiet and restful find time to think of others. And how attractive will the Christian lives be of those who are courageous, calm, and kind. For let us remember we are not only to war, but to win. The object of fighting is to gain victories; and while we must resist "even unto blood striving against sin," the aim of our warfare is to win our fellow sinners to Christ. For this He will give us wisdom; for "if any lack wisdom, let him ask of God, and it shall be given him."

Courage is contagious. We must encourage one another. "The carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil." We are responsible for cheering up the hearts of our fellow-soldiers. A timid Christian discourages others. Before a conflict, the officers were to speak unto the people and say, "What man is there among you that is fearful and fainthearted? Let him go and return unto his home, lest his brethren's heart fail as well as his heart." Therefore, "Be strong in the Lord and in the power of His might." "Be strong and very courageous." "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord."

THE 18TH CHRISTIAN DASEHRA AT LUCKNOW.

Specially reported for "The Bombay Guardian."

IV. (CONCLUSION).

At the children's meeting on Saturday morning Mrs. Badley gave a stirring talk. She contrasted the children there gathered with the little Hindus and Mahomedans whom she was in the habit of teaching. These little Christian children had heard so much about their own hearts the last few days that she thought perhaps they were tired of thinking of themselves and she wished to draw them out of themselves to take an interest in the little heathen children around them and try to win them for Christ. There were thousands of children in America who would give a great deal for the opportunities that the English children here have. Numbers of children in America save up their money to send to India, and the children here are educated at schools supported by some of that money, thus they have a responsibility to the American children to do the direct work for the little Natives which the American children cannot.

THE FORCE OF EXAMPLE.

Some years ago Mrs. Badley had an ayah who came to her as a Hindu, but under her daily teaching became a real Christian. The ayah's children too were very anxious to be little Christians, so again and again during the day they would run up to the house where their mother was employed to ask whether Christian children ought or ought not to do such and such a thing. At length Mrs. Badley found their constant coming was a hindrance both to the ayah and herself, and said that the children must not be allowed to run up to the house during the day. The ayah said nothing at the time, but afterwards told her mistress that she had settled how her children might learn what they ought and ought not to do. They were to watch the Memsahib's children (they lived on the compound,) and she had told them that whatever the Memsahib's children did they might do. The ayah did not know what an intense feeling of responsibility her words brought to her mistress's heart. The children there must remember that the little Natives around them were watching their conduct. Mrs. Badley told of a little Mahomedan girl in her class who was converted by means of a text on a Sunday school ticket, and of her peaceful happy death in her wretched dirty little home. She wanted all the children present to help her in winning these little heathen children. In response to her appeal several held up their hands promising to help.

The meeting at 8 o'clock was opened by Dr. Johnson who spoke from 1 Thess ii. 10-12 taking the three points, 1st that Paul was holy; 2nd, that he was very tender and loving toward the people among whom he laboured; 3rd, that he taught his young converts to believe in a full salvation and live worthily. Paul was holy and did not hesitate to say so. In the presence of those who had known his life he did not hesitate to say that he had walked unblameably before God. If there is one thing that we need in India to-day it is to be able to say the same. Dr. Asa Mahan had been a preacher of the Gospel for years but he said that no one had been fully saved under his ministry until he himself obtained the blessing of entire sanctification. Then the Lord used him and he

WALKED IN THE LIGHT FOR 50 YEARS.

We need to be filled with the spirit of love. If we manifest any other spirit it is very difficult for us to lead the persons to whom we show it to Christ. The blessing of entire sanctification is for us, and now. It is easier for young converts to accept this than older ones. We must teach our young converts to look for entire sanctification and thorough cleansing of heart.

Bishop Thoburn said that to teach anything less than this would be contrary to the Gospel truth. It was the will of Christ that we should each experience entire sanctification before taking our breakfasts that morning. It was nearer to us than the hymn books in our hands. We must look out of ourselves and look to Christ.

At the 1 p. m. meeting Bishop Thoburn said that our fears were a great deal worse than our troubles. Christ could save us from our fears as well as our troubles. The heart is never purer than the lips. If the lips are not pure, the heart is not; we must "seek peace and pursue it." The word "pursue" here means "pursue as a tiger seeks its prey." We must seek peace with the eagerness that a tiger pursues its prey. A discussion came up some time ago whether a certain man should be accepted as a missionary. All agreed that he was a good man, an able man, and had done good work, but the one insuperable objection to him was that wherever he went there was a quarrel. This man did not "seek peace and pursue it." It is as much our duty to make peace as to keep the Sabbath day. The Lord blesses a *contrite* spirit. The word contrite means crushed, pulverised. The Lord blesses a heart that is broken all to pieces. "If I were to lose my hopefulness, I should lose my faith." There cannot be a *holy* croaker. It is the devil always that says "all things are going to the bad."

OPPORTUNITIES ARE IMPORTUNITIES.

The meeting on Saturday evening was announced as especially for the young people but many adults were also present. Bishop Thoburn spoke from the words in Eccles xii. 1. "Remember now thy Creator in the days of thy youth." He dwelt first upon the opportunities that young people have of being saved. In Calcutta he knew a poor leper and every time that he gave the man a pice he felt a strange shrinking as he noticed that the poor stump of a hand was growing smaller and smaller day by day, being eaten away by the disease. While young men and women remain away from Christ the noblest and best faculties of their young hearts are being eaten away by the leprosy of sin. There was a great responsibility resting upon the younger people in the meeting. They had a work to do which their elders could not touch. Let them not think that the essence of Christianity was attending meetings, it was service for Christ. They must remember that their younger friends were very easily influenced by their example. If they were the means of leading one of their young companions wrong it was as when a pebble is thrown into the water, the circle of evil would widen and widen till in eternity they would be horrified to see the harm their influence had done. India has many European young people and it is often a problem how they shall be employed, but how few put themselves in the way of God's commandments and let Him shape their course! He knew a gentleman who said how hard he found it to make his boys study, and after he had gone to bed at night he could hear the *khansamah's* son in the *bawarchi-khana* spelling over his tasks hour after hour by the light of a little lamp. He knew that this young Native would pass his own boys in the race. If young people don't get on it is through sin. Once in Calcutta he stood at the door of a liquor shop and saw 15 young European men enter. Not one of them would listen to his remonstrance. He never expected to see a young man come to any good whom he saw smoking on the street. He never knew a noble young man who did not abjure tobacco, liquor, and cards. Young men indulge in these things because they want to get on in the world. Let them remember that the world crucified Christ and intends to ruin them. He had often preached from one text which was first uttered by the devil "ye shall not surely die." Parents let their children go to the theatre and say "I do not see any harm in the stage." The preacher could see as it were the flames of hell leaping up between the cracks of the floor but he might stand and call and call again for they do not heed. A lady once came to him in great trouble, her boy studying at college had come home drunk the night before. He had learned the habit at a school where the boys were not allowed to be total abstainers, and she knew three other young men of the same age who had fallen from the same cause. Some people pass over these things with the wicked saying, "He must sow his wild oats." Do they remember that what is sown will be reaped? If not in this world in the next the harvest *will* come. People say there is no hell, but the speaker seldom entered a town but he found at least one gate of hell wide open. Would that he could lift up his voice with a trumpet sound that should be heard from Calvary even to the gates of hell, warning the young to flee from *sin* as Lot fled from Sodom.

THE "LAST GREAT DAY OF THE FEAST"

was Sunday the 6th instant. The attendance throughout the day was large. At the 7. a. m. children's meeting a number of adults were, as usual, present. The simple teaching given to the little ones is appreciated by many who are of larger growth, and some preachers would have larger congregations if they aimed to speak so that the youngest child in their audience could understand. On this occasion Miss Matson, of Akola, gave the principal address. She told of a little girl who had forgotten the exact words of the text "Suffer the little children, &c" and said "Anyway Jesus said let the children come, and don't let anybody stop them." She was glad that this was the spirit of the Dasehra meetings with regard to children.

The 8 a. m. service was ably taken by Dr. Badley who spoke from 1st Chron: xii. which describes the army of mighty men which followed David. They were "expert in war." Some of them could wield their weapons with equal facility with the right hand or the left. Others crossed the Jordan in order to meet the enemy, in the time of greatest difficulty when it was in the flood. Others were swift of foot. But best of all "they were not of double heart." They served David with the whole undivided heart. All this was a type of the soldiers that Christ desires in His army. He wants not only a general willingness to fight, but like David's men "an expertness in the use of weapons." We are not playing at war in the Christian life. It is a hand to hand struggle with the enemy. As long as the devil uses the printing press, we must use it. As long as he uses newspapers, and issues tons and tons of books we must do the same.

WE MUST BE "EXPERT" FOR CHRIST

in these things. There is no room for awkwardness in our attacks on Satan. We must be "expert." Then others of David's men could use their weapons "either with the right hand or the left." If their right arm was wounded, they could fight equally well with the left. We need all the preparation we can get in the war with sin. Then there were mighty men of valour, "men who had understanding of the times" in David's army. We need them now and we have them now. Spurgeon, Hudson Taylor, glorious William Taylor of Africa, and many others are of this kind. But best of all David's men "were not of double heart." They were genuine, transparent, whole-hearted

men. When our Saviour rakes up the bottom of hell, who do you find there ? The drunkard, the profligate ? No ! The Pharisee, the hypocrite, the double-minded man.

Bishop Thoburn said that some people entered on Christian work with a double heart, and looked after the salary instead of looking straight to Christ. Such sometimes made the excuse " God helps those that help themselves." No, He doesn't. He helps those that help other people. One secret of success in Christian work is to begin to be willing to do what God wants you to do. The devil is always trying to get a man loosened from the place that he is adapted for. The Bishop concluded by alluding to the fact that " good but misguided " chaplains were taking written pledges of thousands of English people all over India, not to attend any dissenting place of worship. By these wicked guilds and pledges the majority of the English people in India were being shut out from hearing the Gospel from the pulpit. The only way to get at these people was by personal effort, on the streets, in the tramcars, and on the trains.

How to always get a blessing.

The one o'clock meeting was given up to the usual Communion Service of the Dasehra, at which, by-the-bye, the Scriptural form of communion wine, the unfermented, is used. A large number of testimonies were given to the spiritual strength and power received at the meetings, Mr. B. Aitken saying that he had got a blessing out of every meeting. He said that his rule was if he saw anything he did not like in a meeting to pass it by and not notice it, and to look for a definite blessing, and get it. We were all of us, the strongest of us, continually receiving " shocks to our faith," and if we kept our eyes fixed on these hindrances we should be no good as Christians. Rejoice not in finding out iniquity, but rejoice with the truth. " If I heard that England had annexed France, or Russia England, it would not interest me half so much as to hear that God had annexed either country." (This statement comes with the more emphasis, when it is taken into consideration that Mr. Aitken is a journalist by profession, writing largely for the principal newspapers of India.) " I want to see the kingdom of God spreading through the streets, and towns and countries of this world."

The Rev. Allan J. Maxwell, of Lucknow, said that he would no more think of annulling his covenant with God, than he would think of repudiating his marriage certificate.

Mr. Beere, of Cawnpore, said that he had been converted for a number of years but up till ten months ago was " troubled with many things " like Martha. Then he learnt the secret of the verse " the just shall LIVE by faith," and his peace had been like a river ever since. Before that time he was living in the exceeding sin of not believing any of God's promises, except those that immediately related to his soul's future salvation. Another speaker said that he had made up a quarrel with an enemy, and was now coming with joy in his heart to the communion table.

Dr. Waugh, of Allahabad, took charge of the rest of the service.

Bishop Thoburn spoke at the evening service of this day from John v. 7. He said that there were tongues that were dumb for God, that Christ could loose ; ears that are deaf to God, that He could open ; feet that dragged like lead, when sent on messages for Him, that He could make " swift to run in the way of His commandments ; " and palsied hands that never worked for God, that He could make dexterous in His service. Then Christ could save sorrowers as well as sinners. His power in this direction was sometimes forgotten. A mighty work was going on in India through very feeble instruments. All could help by prayer.

There is no person in this world who so uniformly takes his pay as he goes along, as he who does good at the expense of his own comfort and convenience.

PAUL THE CONQUEROR.

It was not by chance that the New Testament was originally written in the Greek language. For centuries before Christ was incarnated, God in His Providence was preparing this tongue to be the most powerful and vehement vehicle ever known for conveying His crowning thoughts on spiritual matters to mankind. Unbelievers and half-hearted Christians sometimes grumble when strong language is used with regard to the facts of the eternities. But no preacher yet has used more forcible expressions than Paul, the chosen one, the greatest of the apostles. Take for instance 1st Cor. viii. 27. The " authorised " version of 1611 very mildly translates the apostle's utterance as " I keep under my body, and bring it into subjection." The revised version of 1880 comes a little nearer the truth, and says " I buffet my body, and bring it into bondage." In the margin the Revisers are bold enough to be still more correct and insert the word " bruise " as nearer the original than " buffet." The actual, full and literal meaning of the word *hupopiazo* used by Paul is " to beat black and blue." It is derived from two other Greek words meaning " under the eyes," and refers to the boxing-fights of the ancient Greek and Roman gladiators, to which the prize fights of the present day are but child's play. These Greek gladiators used to fasten a kind of contrivance on their fists formed of four lumps of lead, each lump fitting on one of the lowest knuckles. Into each lump of lead was fixed a blunt iron spike. The aim of the gladiator was to strike his opponent in the lower part of the face " under the eyes " with this fearful weapon, and so at least stun him, and then binding him, he would look up to the emperor's box in the amphitheatre, for the order to either kill or spare the life of his opponent. The knowledge of these facts throws a marvellous light on the passage in question and on Paul's inner life. The epistles to the Corinthians were written to a Church situated in the midst of as vile and polluting a heathenism as that of India to-day. The converts in the Corinthian Church were being affected by their heathen surroundings. They were giving way to " the flesh." Paul wishes to startle them out of their danger, and so gives them a bit of his own experience. He was a man of like passions with them, and did not hesitate to tell them so. But he was a conqueror. Following exactly Paul's thought in 1st Cor. 26, 27 we should read as his description of his victory over himself through the power of Christ, " So box I (*lit : Greek*) not as beating the air (that is, it was not a sham, theoretical contest he was engaged in, but a resisting unto blood, striving against sin) but I hit my passions between the eyes, and stun them, and make them helpless, and bring them into bondage, lest by any means, after that I have preached to others, I myself should become a castaway."

M. G.

PRAYER AND A PREACHER'S HORSE.

An exchange relates that Mr. Spurgeon's father was returning from his preaching one cold night in November, and when he had some twelve miles to go his pony was taken very ill, and he feared it could go no farther. Out in a country road, in the pitiless wind, with the fear that he would lose his pony, and be unable to go on with his good work, the tears stood in the good man's eyes. Deliverance came. On the previous night, a wealthy generous man had been kept awake by thinking of poor Mr. Spurgeon, who would the next day be out in the snow with his pony. His impression was that he ought to send him money to buy a horse which could do the journey quicker. So that, while the servant of God was fearing, his Master had already made provision for him. God knows how to bring His children out of their troubles ; and if we would trust Him more, we should see greater things than these. The Lord foresees the prayer, and has the answer ready before the prayer is actually uttered. Glory be to His great grace !

INDIAN SUNDAY SCHOOL CONVENTION.

The Committee have issued the following circular :

The practice of holding Sunday School Conventions originated in America,—that land of fertile resources and forward ideas.

A good method—like a good machine—soon becomes known and passes into universal currency. Hence, from small local beginnings in a single country, the practice has steadily spread until this year, for the first time, a Sunday School Convention for the whole world was held in London.

The amount of interest, enthusiasm, and enterprise evoked by such meetings everywhere is a noteworthy sign of the times, and points to a possible development of resources—and a consequent increase of effort—such as our fathers could little have dreamed of.

Sunday School Conventions are not entirely unknown in India. They have been held already in Allahabad and Bombay with encouraging success. But many things unite to make this Convention of special importance.

In the first place, Sunday School work in India records a decided advance during the year. North India has been the scene of vigorous agitation on the subject, and has witnessed the formation of two Provincial Unions. The " Bengal Sunday School Union " was constituted on the 28th of February,—and the " Bombay Sunday School Union " on the 26th of March.

A second fact, which speaks for itself, is the Resolution arrived at in England last July—to send out a Salaried Secretary for all India. It is just possible that the new Secretary may be present with us in December. In any case, this " Gift of Love " from fellow-workers in other lands marks a new era of Sunday School effort here. An opportunity will be given us of recognizing the event by mustering in strong force at the coming Convention.

The eyes of the world are upon us expectant. Love of the Master constrains our hearts. Millions of Indian children appeal dumbly to us for the " light of life."

The Indian Sunday School Convention for 1889 will be held in Calcutta, and will last for three days—Wednesday, Thursday and Friday —December, 18th, 19th, 20th.

The date chosen coincides very nearly with the Meetings of the " Presbyterian Alliance " to be held here during Christmas week ; and with the Annual Conferences of the Baptist, and American Methodist, Missionary Bodies.

Delegates and Visitors are invited from all parts of India, Burmah and Ceylon. We earnestly desire the presence and co-operation of any and every one interested in Indian Sunday Schools.

Missionaries, — Ministers, — Sunday School Officers,—and Secretaries of Associations,—are requested to bring the subject before their Churches, Schools, and Societies as soon as possible that Delegates may be appointed to represent them at the Convention.

The Calcutta Missionary Conference has pledged itself to co-operate in every possible way with the Committee of the Bengal Sunday School Union to provide for the accommodation of Visitors. We are therefore in a position to invite and hospitably entertain hundreds of Guests.

The occasion is worthy of our best efforts, and we take the opportunity of requesting earnest and united prayer for the Divine presence and blessing.

Preliminary Programme.

Opening Services :—Tuesday, Dec. 17th, in Union Chapel Hall.

Morning—Prayer Meeting 7-30 o'clock. Evening—Reception of Delegates. Addresses of Welcome, Responses.

Wednesday—December 18th. In Union Chapel Hall.

First Session—10-30 a. m. Report of the Indian Sunday School Union. Report of the Bengal Sunday School Union.

At 4 o'clock, Mass Meeting of Native Children (in the Methodist Episcopal Church)—with Special Hymns, and Addresses in Bengali and Hindustani. Tea will be provided at 6 o'clock.

Second Session—7 p. m. In Methodist Church. Subject: Vernacular Literature & Work. The Text-book and its Commentaries—The Teacher and his training—The Scholar sought and saved.

Thursday—December 19th. In Union Chapel Hall.

Third Session—10-30 a.m. Subject: English Literature and Work. Teachers' Helps—Training Classes—Examinations—Winter Lectures—Duties of Pastors—Adult Bible Classes.

At 4 o'clock Mass Meeting for Children in English (Methodist Episcopal Church) with Special Hymns and Addresses. Tea will be provided at 6 o'clock.

At 7-30 p. m. Great Public Meeting in the Dalhousie Institute. Half a dozen sharp Speeches. Claims of S. S. work on Parents and all Christians. United Choir to lead hearty singing. Collection at the close.

Friday—December 20th. in Union Chapel Hall.

Fourth Session—7-30 a. m. The Field Surveyed—Present position and prospect—A Central Institution—Local Unions—Field Secretary's work and Station—Concerted plans—Next Convention.

At 7-30 p. m. "Farewell Meeting"—(Methodist Episcopal Church). United Communion Service.

DIRECTIONS FOR DELEGATES AND VISITORS.

A Delegate, for the purpose of this Convention, will be understood to mean any person (whether lady or gentleman) officially appointed by one or other of the following Bodies:—(i) A Sunday School of any Protestant Denomination. (ii) A Christian Church—whether Native or European. (iii) Any Protestant Missionary Society or Young People's Christian Association.

A Visitor may be any person interested in Sunday School work who signifies a wish to be so enrolled.

Visitors, in common with all Delegates,—will be recognized as "Members of Convention"—their names will be registered—they will be provided with free board and lodging in Calcutta during Convention week—and they will each receive a "Member's Ticket"—without which no one can be admitted to either of the Conference Sessions.

None but Delegates will be admitted to the fourth and final Session of the Convention—this being virtually a Business Meeting of the Indian Sunday School Union. It is particularly desirable that every Mission and Society in India—and, as far as possible every leading Church and Sunday School—should have its Representative here. Votes will be taken, and resolutions carried by a majority.

Intending guests are warned that provision cannot be made for their accommodation unless the two following stipulations be carefully complied with.

The full name and address of every guest from the Mofussil must reach the Secretary not later than the 15th of November.

For those residing in or near Calcutta, and therefore not needing special accommodation, our list will be kept open till December 1st.

Forms of Application can be had from the General Secretary, 41 Lower Circular Road, Calcutta.

On receipt of these applications "Member's Tickets" will be forwarded by the Secretary, post free, to the addresses given.

Negotiations have been opened with the Managing Directors of the principal Indian Railway and Steam-boat Services, with a view to securing for "Members of Convention" some reduction of their fares to and from Calcutta. Early notice will be given through the newspapers of any concessions that may thus be obtained.

The October issue of the *Gospel in All Lands* (New York) contains a number of articles on missionary work in India and other countries in the East.

Christians, that is, those that are truly saints, have "crucified the flesh with the affections and lusts," therefore they cannot indulge them by waging war.—*Robert Barclay.*

JOHN NEWTON ON USEFULNESS.

This remark of John Newton deserves to be written on the tablet of every heart. "I see in the world," he observes, "two heaps—one of human happiness and one of human misery. Now, if I can take but the smallest bit from the second heap and add to the first, I carry a point. If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this." These little things are what we all can do and should.

PASSENGERS ARRIVED.

Per P. & O. Str. *Kaiser-i-Hind*, Oct. 21st:

From Southampton—Mrs Slater, 2 children and infant Mrs East, and 2 daughters Miss Good Mr and Mrs Frost Mr Certel Lt-Col and Mrs Bishop and child Mrs H B Smith Surg-Major and Mrs Carmichael and child Miss Martindale Miss Stewart Miss C A Reid Mr McPhael Miss E Harrison Mrs J A Anderson Mr C W Hine Captain and Mrs Minchin Mr Thornhill Mrs G Hart Mr Jameson Mr Bethell Mr Cartledge Mr and Mrs H D A Innes Two Misses Halliday Mr and Mrs Phillips, child and 2 infants Mr W G Walker Mrs John Mr E J Webb Mr F Mathews Mr H A D Wathen Mr J Clough Mrs Hindmarsh Mr Bowen Mr O'Connell Miss Buby Mrs Spedding Comdr and Mrs Hoskyn and infant Mr Pattigrew Mr Williams Mr Andrews Miss M L Reid Mr Heaton Mr Cripps Miss Williamson and Mr M Ward.

From Brindisi—Mrs Chambers Mrs Grose Captain Channer Colonel Bayley Mr Baynes Mrs J R Innes Mr and Mrs Fox-Strangways Miss R Price Mr and Mrs Hobson and child Mr A Spilling Col Hughes-Hallett Mr Buckland Lieut-Col Cochrane Mr C F Simpson Mr J A Cuningham Mr and Mrs McPherson and infant Mr J A Taylor Mr Thompson Rev W Bray Mr C A White Mr W J Wilson Mr Carey Mr Holland Mr Castle Mr Munro Mr Schalvin Mr Barker Mr G A Brown Mr Murray Major Turner Mr B Robertson Rev and Mrs Packer Mr MacInnes Mr and Mrs Durst Dr L Brunton Mr Rastrick Lt-Col Butlin Mr H N Hunter Lord Hawke Mr J A Innes Mr Jefferson Mr Spernborg Mr W R Phillips and Mr Kerrick.

From Ismailia—Mr Irwin.

From Aden—Rev. J A Sellar.

PASSENGERS SAILED.

Per P. & O. Str. *Siam*, Oct. 25th:

For London—Col and Mrs W J Bell Two Misses Bell Mr W H Atkinson Mr and Mrs Gaye and infant and Mr H J Dallison.

For Brindisi—Mr and Mrs H Farrer Mr Mahomed Zohur Mr Sexton and Mr John Leemann.

For Marseilles—Mr F Roberts Mr W Rogers Mr C H Mein Mr B V Rajwade Mr and Mrs J H Bernard Mr and Mrs F A Nicholson and child Mrs F D Cunningham Sir William Stewart and Commander A Carpenter, R N.

For Malta—Mr F P Lely.

Domestic Occurrences.

DEATH.

BLACKWELL—Mary Lilian Blackwell of the Baptist Zenana Mission, Agra, died of phthisis on Oct. 18th, at the Zenana House, Agra, aged 31 years.

Advertisements.

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PERSONAL EXPERIENCE of ROMAN CATHOLICISM. By ELIZA RICHARDSON. London: MORGAN & SCOTT, Office of the *Christian*. Bombay: *India Watchman* Office, Tardeo.

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Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.

Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.

Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.

Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.

Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.

Appearance of the case in Parliament.

Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.

The Bengal Government decide to leave Luchminia to Perish.

Suggested Appeal to the Queen.

Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.

Luchminia's mother and uncle confess to perjury.

How Mr. Quinn shut out evidence.

The claim of a moral assassin to be a saint.

The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.

"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.

The Viceroy and his Council.

Public condemnation of the Viceroy's Council.

The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.

The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.

Calcutta Christian women also appeal to the Viceroy's Council.

The Government of India's unworthy response.

Danger of allowing personal rights to be trampled upon.

"He that justifieth the wicked, and he that condemneth the just, even they both are ABOMINATION to the LORD."

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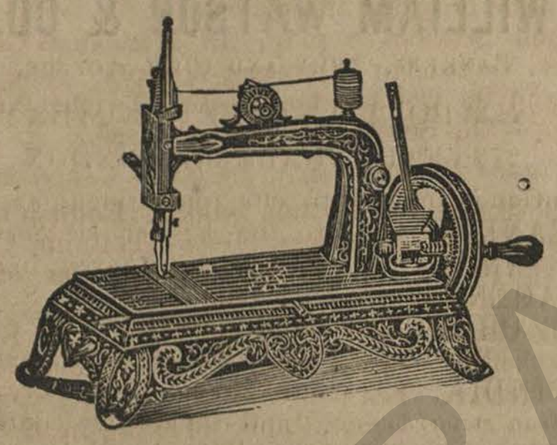

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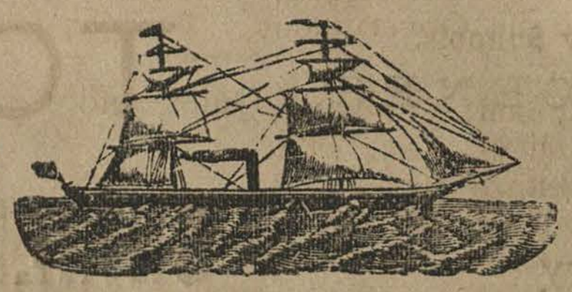
ANCHOR  LINE.

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